



Dream Craft

a member of the
Dream Network Bulletin

V2 #7

Suzanne Hayes, Editor

BEYOND DREAMING

Jean Campbell

Poseidia Institute was incorporated in 1973 as a Virginia nonprofit organization designed to research and disseminate information on the subject of parapsychology.

Why would the director of a parapsychology research organization be interested in studying dreams? This question makes sense to the person who thinks of parapsychology research as an effort to prove the existence of ESP or extra-sensory phenomena; and, admittedly, most of the respected parapsychology research in America has been conducted along these lines.

However, from its inception, Poseidia Institute began with a different premise--that is we believed that enough research had been conducted to prove to our satisfaction the existence of so-called psychic phenomena, and that the direction of research should be into the possible applications of these phenomena. In many branches of science "applied" study has resulted in considerable growth in understanding.

So we began with a few psychics (or people with demonstrated ESP ability) to determine what seemed to be possible and what methods seemed to achieve the best results. Before long however, by 1976 at the latest, we realized that psychics at Poseidia Institute in particular (as well as psychics in general) were presenting us with a unique theory of how the universe is constructed, and that in order to carry on further meaningful research it would be necessary to accept this theory at least as a working hypothesis. What was the theory? It was this:

That consciousness, as distinct from the physical body (brain, mind, etc.), creates what is perceived as reality; that all things have consciousness; and that "reality" might be seen as one vast creative effort occurring in the present moment rather than (as is generally perceived) in linear time/space.

One of the implications of this theory was that, rather than viewing "physical reality" or "waking consciousness" as "real" or "valid" and other, altered states of consciousness as "less real" or "less valid," it might be possible to view states of consciousness (with the discrete components we sometimes label as

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ONENESS OF ALL FORCE: THE PSYCHIC ELEMENT OF DREAMING

Mark Thurston, Ph.D.

The psychic element of dreaming is one of the most intriguing features present in the (Edgar) Cayce dream readings. Decades before the sophisticated research of parapsychologists had been reported, Cayce was pointing out the ways in which ESP often influences our dreams. In fact his readings sometimes identified the dream state as an especially good one to explore one's own psychic potential. The development of ESP through dreaming is mentioned in passages like this: "Dreams to this body are...towards that development of psychic forces within self..." (136-77) Recent parapsychological research has been supportive, not only of the dream as an avenue for ESP, but of altered states of consciousness as well. However, among all the varieties of expanded awareness available to us, it seems clear that none is more natural and readily accessible than the dream state.

Before examining approaches for identifying our own psychic dreams, some preliminary concepts are valuable. First we should consider the meaning of psychic ability itself. Is this a rare capability, possessed by only a few such as Edgar Cayce? And how does ESP work--through an undiscovered particle transmission, an unknown wave form, or some other channel?

The answers to these questions are found in the Cayce readings, and they have been summarized in a general theory of psychic ability, Understand and Develop Your ESP, by the present writer. In brief, this material suggests that ESP is a quality of the soul itself and therefore is at least a latent ability in everyone. Since we often draw nearer in attunement to the soul forces in dreams, for most people it is more likely that ESP will occur in the night than during working hours. However, we probably all use our psychic ability much more frequently than we realize. A hunch, intuition or feeling that influences a decision is likely to be ESP. Or, as recent laboratory research suggests, we may be using our psychic ability in waking periods in a rather unconscious way. It may be influencing our choices in daily life without our realizing it.

The theory in the readings is that we can attune ourselves to the superconscious mind and thereby obtain

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Beyond Dreaming (Cont.)

waking state, hypnogogic state, daydream, dream state, trance, etc.) as a spectrum of creative effort, all being equally valid, real and useful. Obviously, there are myriad other implications which cannot be discussed in an article of this length, but you'll recall that the original question was why would a parapsychologist be interested in dreams.

The answer is that if all states of consciousness are equally real or valid, then dreams (since the majority of people admit to having them) might become the meeting ground for the human race between the possible and the impossible. That is, most people seem to feel it impossible (at least for themselves on any regular basis) to "be psychic," achieve a trance state, or produce ESP; yet these same people will admit to dreaming and remembering their dreams on a regular basis.

My first serious consideration of this idea came in Virginia Beach after I had been experimenting personally with lucid dreaming for over a year. In a conversation with dream researcher Ann Faraday, she said that she felt it was difficult to achieve the lucid state (although she was really talking about lucidity with a one-to-one correlation with physical reality--ie, not only being aware of dreaming while the dream is in progress, but being at a specifically prearranged "physical location" at a specific "time") and that most people could not do it. I started wondering.

During the course of a 1976 "Dream Helper Project," a research project sponsored jointly by Poseidia and the Association for Research and Enlightenment (A.R.E.) (described in my book Dreams Beyond Dreaming, Donning Co., 1980), it occurred to me that if one were to take a group of people, say at various skill levels in dreaming, and ask them to perform certain tasks in the dream state over a period of six months, it might be possible to learn a great deal about the state of consciousness called dreaming as well as "psychic phenomena." This was the beginning of Poseidia's Dreams¹⁰ (or Dreams to the Tenth Power) research project, which has been going on intermittently over the past three years.

The goal of the project was to determine whether people could dream on command (which many seemed able to do), to investigate the ratio of lucid to non-lucid dreams in this process, and to explore the symbolic content of the reality creation. Obviously there were some other factors involved here which are generally considered to be psychic, like telepathy and precognition; that is, in order to dream together, a group is employing elements of what is generally considered telepathy, and frequently elements of precognition showed up in the dreams as well.

This first six-month project of Dreams¹⁰ was conducted with staff members and other people closely associated with Poseidia, mostly to see if the theory would work or what might happen if people (some of whom had never met and were located up to 500 miles from each other) tried to dream together. Not only did the

experiment work and achieve some of the expected results; but, maybe more importantly--it was fun. What we discovered was that other staff members began to dream along, or show up in the project participants' dreams and vice versa. Dreaming together became the subject of more than just the experiment as people began to use their dreams as a way of working together or exploring their feelings toward one another. Elements of this dream research were incorporated in the dream classes regularly taught at the Institute, in part as a means of exploring how easy or how difficult it was for people to achieve this particular "altered, but equally valid and real, state of consciousness."

Finally in 1982 we decided to take the ultimate step with Dreams¹⁰ and select (from over 200 applicants from all over the country) two teams of ten people who were complete strangers to one another, and who had no particular education in either dreaming or parapsychology. The task was simply to see if they could "dream together" over a three-month period. The results of this experiment, which are still being analyzed, were surprising even to us. There's no doubt these people were able to dream on request some fair part of the time, and while they were at it, perform some interesting "psychic" feats. For example, the night Team II "went to Cindy's wedding," while Cindy, who thought she hadn't met the goal because she was tired and already knew about her wedding, dreamed she "went to the beach with a group of people." Cindy didn't know the beach was the goal for Team I that same night.

Certainly there are research implications of this material which is why, as a parapsychologist, I am interested in studying dreams along with other states of consciousness. But to me the more important thing, and the reason that I enjoy the approach taken by the Dream Network Bulletin, is the application of the research, or the immediate usefulness of the research for myself and other people. Wouldn't you like to try dreaming together with a group of friends? I personally am interested in the potential counseling applications of group dreaming where, for example, a therapist might work with a family by asking them to dream together between counseling sessions.

In my opinion we have barely begun to explore the possibilities of consciousness, either in dreaming or "beyond dreaming." Perhaps if we were willing to accept, even as a working hypothesis, the theory presented by psychics that one state of consciousness is as real or as valid as another, it would help us all to alleviate the problems caused by drawing rigid lines between possible and impossible, real and "just my imagination."

Jean Campbell has been the Executive Director of Poseidia Institute since 1976. She is a nationally known author and a popular lecturer and TV talk show guest. Those interested in subscribing to Poseidia's mailing list may send \$5 to Poseidia Institute, 1945 Laskin Road, Virginia Beach, VA 23454.

Oneness (Continued)

(1) information unknown to any other human consciousness or (2) information about likely future events. In other words the psychic mechanism is at least two-fold. We can go within ourselves to the source of infinite knowledge for any type of psychic experience; or in the case of telepathy, our awareness can merely "reach out" to contact the thought forms being created by others.

By whatever pathway we experience ESP, the principle of oneness is the foundation. No doubt many books could be written on the meaning of just this concept. The entire philosophy and psychology of living from the Cayce readings rests on this very assumption. A way of understanding oneness is to say that all of life is interrelated. Rather than view the universe as fragments and seek to understand how they might influence and affect each other, we might do better to begin with a notion of oneness--the essential unity of the universe--and watch how the events we observe reflect that unity.

Cayce's readings...speak of oneness in a variety of ways. Sometimes it is in terms of the oneness of all force. That is, the universe is made up of one essential energy which can express itself in many ways. Electricity and the energy you feel when you get angry are merely two expressions of one fundamental energy. This is an extremely important notion to our spiritual growth because it implies that growth in consciousness is merely a matter of transforming the way in which we use energy. If there were an "anger energy" and a "love energy," the growth might involve suppressing "anger energy." However, because of the essential oneness of all force, it becomes a matter of transforming rather than suppressing life in order to change.

At other times the readings speak of the oneness of minds. At the superconscious level of mind there is a quality of oneness and essential interrelatedness. And at the subconscious level as well there is a quality of oneness which allows an individual to be sensitive to the thought form images of another.

A third perspective of oneness is the relationship of body, mind and soul. This point of view is rapidly gaining popularity in the professional world, especially in what is termed "holistic medicine." Edgar Cayce's medical readings could be seen as pioneer work in holistic medicine. He adhered closely to the notion that any physically therapeutic procedure should be accompanied with a proper mental attitude and spiritual purpose. It is the simultaneous convergence of the three that makes a treatment holistic, a fact that unfortunately is missed by many. Balanced living is not necessarily holistic. For example, if you watch a violent television show while you eat organic food, you do not "balance" the detrimental effect of the mental state on digestion by meditating later in the day. If our living has to totally reflect a belief in the essential oneness of body, mind and soul, then we would attend to our attitudes and ideals as we carry out each action of daily life.

The reader might well wonder by now what all this

discussion of oneness actually has to do with dreams. To answer this we might re-list these three perspectives of oneness from the Cayce readings and include the insight about dreams which this may provide.

(1) The oneness of all force. In other words, any expression of energy can be transformed to another expression which is more in keeping with our ideals. This means that the images we see in dreams--no matter how distasteful or discouraging they may seem--do not need to be suppressed. The energy that goes into their make-up simply needs to be lifted.

(2) The oneness of all mind. The mental structure of each individual is so created that there is a natural avenue for psychic communication. That avenue is especially opened to us when we are not focused on the confines of normal waking consciousness. A dream of telepathic communication is not a freakish experience but instead one which we might come to expect when we recognize the essential unity of higher levels of mind.

(3) The oneness of body, mind and soul... It suggests that sometimes our psychic dreams are best interpreted in a way that reflects another aspect of the triad (e.g., the body representing the mental state).

Consider the following example. A man dreamed that he watched a close friend fall down a flight of stairs and hurt herself. In subsequent weeks he saw that the dream had been precognitive. However, the woman did not experience a physical injury as depicted in the dream. Instead, she went through a period of mental stress and was emotionally down. It was not that the man's dream had been inaccurate but merely that it had depicted the essential oneness of her body, mind and soul...the principle of oneness should encourage us to look at potential psychic dreams with an eye toward this kind of altered meaning.

All this is to say that there is an ambivalent nature to time as we see it. What may seem like a prediction about the future may really be a statement to us saying, "Here is what is likely to happen if current conditions are allowed to proceed on their current track." This view of precognitive dreams offers us the possibility of using our free will to intervene if the dream seems to be a warning. Free will is an essential element of our growth in awareness and without it we might fall into a fatalistic notion of precognitive dreams, saying that our dreams have shown us something that is fated to be. Of course, some precognitive dreams will not be warning dreams but instead encouraging ones. They may show us the eventual fruits of present efforts that to our physical perception do not seem to be bringing positive results yet.

As a final note on the nature of precognitive dreams, they offer us a possible explanation of the "deja vu" experience, in which a person feels that he has already experienced something going on at that moment. Might it be that we dream the events of daily life weeks, or even years, before they happen? Perhaps we usually do not recall such dreams and it is only when the event happens that it stimulates a vague kind of

(Continued Page 4)

Oneness (Continued)

recall. In the words of one reading: "...for any condition ever becoming a reality is first dreamed." (136-7)

The principle of oneness gives us the key to understanding how a psychic dream can happen. This principle can be applied to time to produce precognition; to space to produce clairvoyance; and to the oneness of all minds to produce telepathy. Working with our dreams we discover that the best psychic source is within ourselves. Through proper attunement we may begin to give ourselves "readings" much as Cayce did for others.

Mark Thurston, Ph.D., is Director of the Enlightenment Services Division of the Association for Research and Enlightenment, Inc. (A.R.E.), which includes nationwide educational programming, the Study Group program and youth activities. Due to his travel and lecture committment during the A.R.E. conference season, Mark was unable to write an article for this issue. Knowing this issue's focus on the psychic nature of dreams and their relationship to consciousness and reality, he suggested the above material, excerpts from chapter nine of his book, How to Interpret Your Dreams, Practical Techniques Based on the Edgar Cayce Readings (by Mark Thurston, copyright © 1978 by the Edgar Cayce Foundation. Extracts reprinted by permission.)

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SYMBOLISM AND DREAMS

Paul Solomon is the Founder, Senior Pastor and spiritual leader of the Fellowship of the Inner Light, an international, nondogmatic fellowship. The Inner Light Consciousness (ILC) training is a guided experience in spiritual evolution offered by The Fellowship, which includes dreams, meditation, communication skills, prosperity disciplines and journal writing. The ILC experience was first developed in 1972 through Source readings given by Paul to help him in his own growth. Following are two excerpts from those readings discussing symbolism and dreams.

Paul Solomon Reading #655:

Q-4. Give suggestions for developing my own best means of guidance....

A-4. "There is a tendency in this one, whether in meditation or in dreams...to frustrate self with symbols and to feel and resent the use of symbols even by the conscious mind, the subconscious mind of self, as if some force beyond the self were attempting to frustrate the self by hiding images and such things, you see. This attitude then, compounds the difficulty of opening to the symbols. Begin to understand that it is your own mind, your own consciousness, your own development of symbology that is used for catching your own messages in symbol. It follows, then, that any mind that can catch a thought in symbol can interpret that symbol. Begin, then, with an assumption, "I have in my consciousness, through inspiration, created my own set of symbols. These are mine and are not designed to hide from me that I would know, but are designed only to keep from me that I do not wish to know until I am ready to receive it..." Then approach both meditation and dreams in this manner saying, "I do not demand guidance, direction, yet I open to that as will come; and if it comes, I will accept it and if not, I will wait."

(The following individual asked for guidance in channeling her abilities as an artist and among the advice she received was the following concerning dream symbology.):

Paul Solomon Reading #164

"Then learn to put the self in such receptive atmosphere as to bring on paper that which would be dictated, that which would be quoted from inner planes. Now we would not be suggesting that this one would turn the body over to spirit...(But become aware of those about who would seek to express, and particularly, become more aware of the depth of self and symbology; that is, the symbology of the self. And learn that that which comes in dreams, that which comes in meditation, that floats to the surface from the depths of self, these symbols are those that express the self. These colors are those that express that which thou art. Then attempt to produce here that which you would see in such ways."

(Article prepared by Suzanne Keyes)

DREAMS AND REINCARNATION

Lola Murrell

There are three statements that are the basis of the following article. A) Although we all focus primarily in what we call the "present waking reality," there are many other realities with as much validity; B) these other realities can all be related to our experiences in waking reality; and C) one way we experience these other realities is through the dream state.

To explain other realities and present an argument for their validity, I would have to take up a lot more room than this short article, but I can describe an image of a multi-dimensional omni-verse which contains all time, space and experience. Picture it as a sphere, with a grid or network of lines of different colored light (like laser light). Then imagine the sphere growing, so that the surface expands into infinity. As an individual personality we are each like one of the focuses of laser light. Our senses, our beliefs, and our awarenesses of time and space all interact to create time and space, to create a three-dimensional picture of events in a linear pattern of experience.

When we sleep or when we enter other altered states, we allow ourselves to experience other areas of focus. We can relate some of these to ourselves, upon waking, only as feelings or hard-to-pin-down images of sound or color. Often dreams do not have a sequence and we have to decide in what order the events must have happened. Some dream images can be related to ourselves as part of this reality, but perhaps in a different time or space.

This is my theory for various experiences that are referred to as "paranormal." For instance, if you dream something which happens two days later, you have simply experienced a different aspect of reality outside your normal perception of time. If you share a communication dream with a friend, you are experiencing reality in a different way from your normal spacial perception. Likewise, when you dream of a person, whom you "know" to be yourself, but who is living in, say, 1778 in Tanzania (this person is even a different gender) you are simply experiencing some other aspect of reality.

Now, within this concept of reality there may be some areas of reality that are perfectly valid, that is to say "real," but which may be very individual. You may dream of four different "people" who are interacting in some odd representation of your present house and your childhood house. These may be "parts of yourself" or several different perspectives that you have on one issue. For example, if you dream of a man arguing with an old woman, these may be very real, individualized areas of your own personality. You really believe what both of the characters are expressing. If so, and they are arguing, you may have a belief conflict, or a cognitive dissonance. Part of the "reason" for having that experience would be for you to see both sides of

the issue presented from the point of view of persons who wholly believed one side or the other. This is not a new way of dealing with dreams. Gestalting is one way of interpreting dreams in which all characters represent some aspect of the dreamer. You may dream the same two people in a different situation in a later dream; they have changed their relationship. In a way this is symbolic of the resolution in yourself, but it may also be that in that other reality the two of them have been working on the issue, and you observe them and remember it as a dream for your own information.

The same analysis can be applied to any other image. This concept was the basis for a class (held at Poseidia Institute) titled "Reincarnation and Imagination." The concept of reincarnation which I used in this class was somewhat different from the traditional. Generally, reincarnation refers to a linear progression of experiences by one personality in different bodies, times and places. However, with the view of reality as the simultaneous sphere of experience, all "lifetimes" occur at once. The other experiences can be observed and used as "present" experiences. We applied some techniques that are used for working with dreams to reincarnational dramas. Some of the dramas were "imaginary" and others were ones identified through regression or hypnosis.

Whether the "reality" that you perceive is "imaginary" or "real," if there is practical application of the information, it is valid. If the perceptions are valid, there is always the possibility of dealing with it in terms of your present feelings and situation. As a way of illustrating, let me conclude the article with a series of experiences and my analysis in terms of (then) present issues.

When I began my second year of college, I moved into a large old house with several other students. It was the first time I had lived away from home. I was excited about my new lifestyle; I liked my school; I had good relationships with my roommates; I had chosen the school and subjects very carefully after considering my goals and directions for myself. Still, there was something about my new situation that was unnerving for me. I had gone over several possibilities for my discomfort, but hadn't figured it out. I asked myself for a dream with a clue.

I dreamed that there was a little girl living in my room of the house. She was dying. She had been well cared for, but she knew that there was nothing else that could be done. Her mother came into the room and sat with her, then left, but the little girl knew her mother would come back. The little girl also knew that one time when her mother came back, she would be dead. She felt sorrow, but not fear. She had accepted what was happening to her.

When I woke up I was confused. I couldn't figure out why I had that dream. I felt very strongly that the little girl was real, but it didn't seem like she was a ghost or anything like that. I remembered that the room had been a bit different. There was a stove in the

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Dreams and Reincarnation (Cont.)

place where the closet really was. So, I thought it might be a reincarnational dream. I remembered that the mother was wearing clothes that I associated with the 1920's.

The next evening when I was studying in my room, I began to "feel" the little girl again. The walls in my room began to change color. This was disturbing. I stopped it by telling myself that I knew the walls were yellow, not blue. Then I reviewed the dream.

I finally figured out that I was the little girl, but not necessarily in the traditional "reincarnational" sense. I was experiencing a "death" of the part of my life in which I was taken care of by my family. I was leaving my "little girl" persona behind. In a way, she stays with me, like a ghost or a memory, as the little girl in that room. I can focus on the little girl's life, her childhood, and it is a little different from mine, but whether or not this is a "true reincarnational experience" doesn't matter. The experience felt "real," but more importantly, that girl and information about her showed me that even though I was excited about my future and my new lifestyle, I felt that part of me was dying. I had to accept that the way the little girl did.

Lola Murrell is the Director of Poseidia Institute's Center for Intuitive Assisted Research. Lola has been involved with Poseidia since 1973, first as a student and since 1977 as a staff member (researcher, instructor, administrator and psychic).

Letter from the Editor

I'm very pleased to be able to write to you as one of the editors of The Dream Network Bulletin. I've always been interested in my dreams and enjoyed hearing about others', but they been a major factor in my explorations to expand my consciousness in the last year. I'd like to tell you a little about that and I hope you will write and tell me if you have had similar experiences.

I've always noticed that my dreams seem to reflect any dream interpretation material I've been reading. When I was reading about Carl Jung's theories I had dreams where I experienced the awe he spoke of in meeting archetypes; the Jungian dreams were my favorites. I happened to take a dream course at Poseidia Institute and was introduced to the "beyond dreaming" ideas of Jean Campbell. Again, when she spoke of some new idea, I would dream of it. She talked about dreaming for fun and I dreamed of two people going to tea--one had a teapot for a head and one a cup and saucer (a very handy arrangement!). The tone was like a Disney movie.

Then Jean talked about people dreaming together. A nice idea in theory, but I was extremely nervous about people "invading" my dreams. Needless to say, I didn't remember my dreams that class night although our assignment was to dream together. I was seen cautiously peeking around doorways in Jean's dream. I didn't want anything to do with this "psychic business," and the dream course was as close as I got, for a few months anyway.

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Dreams Beyond Dreaming



by Jean Campbell

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DREAMWORK CALENDAR

ORGANIZATIONS

ASSOCIATION FOR RESEARCH AND ENLIGHTENMENT, INC. (A.R.E.), 6700 Atlantic Avenue, P.O. Box 595, Virginia Beach, VA 23451. (804)428-2092. Day lectures open only to conferees, evening lectures are \$3.50 for adults, \$2 for students and Golden Age (for non-conferees.)

BROOKLYN DREAM COMMUNITY, Tom Cowan, Director, 381 Atlantic Avenue, Brooklyn, NY 11217. (212)858-2237.

JUNGIAN-SENOI INSTITUTE, 1525J Shattuck Avenue, Berkeley, CA 94709. (415)540-5500.

ROVICS, HOWARD, 210 Old Huckleberry Rd., Wilton, CT 06897. (203)762-9577.

JULY

July 3-8. BERKELEY, CA. "Summer Dreamwork Intensive I." A five-day retreat to work with dreams. \$350 incl. room and board. Held at Sea Ranch on the Mendocino Coast. Jungian-Senoi Institute.

July 10. SAN FRANCISCO, CA. "Gestalt Dreamwork." Dream Community of San Francisco weekly workshop. Held at the Integral Counseling Center, 1497 Church St., S.F., from 7:30-9:30 P.M., cost is \$4 at the door. Call Sally Shute at 282-9871 for further information.

July 11-15. CORNWALL BRIDGE, CT. "Senoi Dream Workshop" led by Howard Rovics and Ellen Moon, Dark Entry Forest.

July 13. NEW YORK, NY. "Creative Imagery to Deepen Your Spiritual Life" held by Patricia Heidt, Ph.D., R.N. 6:00-9:00 P.M. New York Theosophical Society, 242 East 53rd St., NY. (212)753-3835.

July 14-August 4. ROCHESTER, NY. "Understanding Dreams" held by Marna Rossi, Ph.D. 7:30-9:00 P.M., Room 12, fee \$26. Rochester Museum & Science Center, 657 East Avenue, Box 1480, Rochester, NY 14603. (716)271-4320.

July 14-15. VIRGINIA BEACH, VA. "Somatic Dreams: Nighttime Aids in Healing the Body" by Harmon Bro, Ph.D. Two lectures in the "Healing in the New Age" Conference. Daytime lectures for those with 3 day or full conference pass only. A.R.E.

July 18-19. VIRGINIA BEACH, VA. "Working with Clients' Dreams and Imagery" by Henry Reed, Ph.D. and Scott Sparrow, M.A. An evening lecture in the "Transpersonal Counseling and the Professional Counselor" Conference.

July 19-25. DENVER, CO. "Dreambodywork" workshop with Arnold Mindell, Ph.D. Contact M. Raff, 8055 W. Ontario Place, Littleton, CO 80123.

July 21. BROOKLYN, NY. "Conversation in Dreams: The Talkative and the Tongue-tied" led by Pat Williams. Exploring the nature and role of dialogue in dreams. The Brooklyn Dream Community.

July 22. BERKELEY, CA. "Jungian-Senoi Journalwork." Friday Evening Drop-In Introductory Workshop. Cost \$5, time 7:00 P.M. Jungian-Senoi Institute.

July 28. VIRGINIA BEACH, VA. "Dreams as Initiations" by Scott Sparrow, M.A. An evening lecture in the "Initiation to Your Path: Personal Mythologies and Your Life's Calling" Conference. A.R.E.

July 31-August 5. VIRGINIA BEACH, VA. "ESP, Dreams and Altered States." Week-long conference, rates vary from \$140 to \$230 depending on category. Lecturers include

Lynn Schroeder, Stanley Krippner, Ph.D., Elsie Sechrist, Scott Sparrow, M.A., Mark Thurston, Ph.D., and Henry Reed, Ph.D.

AUGUST

August 1. DENVER, CO. "Training and Supervision in Dreambodywork" with Arnold Mindell, Dr. Phil. Contact M. Raff, 8055 W. Ontario Place, Littleton, CO 80123.

August 8. SAN DIEGO, CA. "Psychic Ability Workshop" by Paul Solomon. (Evening) Brain Integration Center, 1112 Oceanic Drive, Encinitas, CA 92024.

August 10-15. PORTLAND, OR. "Dreambodywork" with Arnold Mendell, Ph.D. Contact: Friends of C.G. Jung, c/o Linda Sherman, 3810 Watkins Lane, Eugene, OR 97405.

August 12. BERKELEY, CA. "Healing the Unfinished Dream." Friday Evening Drop-In Introductory Workshop. Cost \$5, time 7:00 P.M. Jungian-Senoi Institute.

August 19. BERKELEY, CA. "Understanding a Dream's Structure and Issues." Friday workshop of Jungian-Senoi Institute. See August 12 for details.

August 24. SAN FRANCISCO, CA. "The Prospering Power of Love" by Paul Solomon. (Evening) Unity Church, 1871 Geary Road, Walnut Creek, CA 94516.

August 24-26. CORNWALL BRIDGE, CT. "Training in Senoi Dreamwork" by Howard Rovics, Dark Entry Forest. \$80.

August 25. BROOKLYN, NY. "Dream Muse: Distilling the Poem from the Dream" led by Tom Cowan. 7:30-9:30 P.M. The Brooklyn Dream Community.

August 25-29. SEATTLE, WA. "Dreambodywork" with Arnold Mendell, Ph.D. Contact: Kim Burg, 16202 Motor Place, Alderwood Manor, WA 98036.

SEPTEMBER

September 1. VIRGINIA BEACH, VA. "Dream Incubation for Resource Decisions" by Frederick Davidson, Ph.D. A day lecture open to conferees in the "Managing Your Financial Resources: A Holistic Approach" Conference. Also: "Using Dreams and Intuition for Creative Resource and Decision Making" by Dr. Davidson. A.R.E.

September 4-9. VIRGINIA BEACH, VA. "Dreams, Myths and the Revelation: Exploring Universal Symbols," week-long conference at the A.R.E. Lecturers include: Herbert Bruce Puryear, Ph.D., Mark Thurston, Ph.D., and Henry Reed, Ph.D.

September 9-14. BERKELEY, CA. "Summer Dreamwork Intensive II" at the Village Oz. On the River Garcia near the Mendocino Coast in CA. Jungian-Senoi Institute.

September 9-13. CONHASSET, MA. "Dreambodywork" with Arnold Mendell, Ph.D. Contact: Doug William, 22 Concord St, Nashua, NH 03060.

September 19. BROOKLYN, NY. "Making Dreamwork with Recurring Dreams" led by Bill Stimson. 7:30-9:30 P.M. The Brooklyn Dream Community.

OCTOBER

October 9-14. VIRGINIA BEACH, VA. "Psychical Research I: Sources of Guidance for Understanding Self and Others." Week-long A.R.E. conference, cost \$375. Participants experience guidance from several sources.

Letter (Continued)

Several months later Poseidia proposed their Dreams¹⁰ experiment. I decided to apply and was accepted for Team 1. Above all things our team learned, I think, was the experience of the psychic nature of dreams. Often, two or three people would dream close to the goal, but alot would have similar types of dreams which seemed to reflect our growing awareness of what all this really meant--we really can dream together--what is "reality" anyway!

Soon after the end of the experiment I "happened" to see a sample copy of The Dream Network Bulletin. Through later contact with Bill and Sally (the New York and San Francisco editors) I was invited to join the DNB. In April I attended The Psychical Research Conference at the Association for Research and Enlightenment in Virginia Beach. The dream incubation experience in which we dreamed to give ourselves a "psychic reading," was one of the most powerful experiences of the week.

My particular interest as an editor is to explore dreams and their relationship to consciousness and reality. I am interested in hearing about your theories and experiences in so-called paranormal experiences in dreams. Really think about the idea of dreaming with friends or co-workers. How do you feel about it? These other aspects of reality are a source of creativity for us--how have dreams helped you become more creative in art, relationships, or any part of your life? I am interested in articles or letters on any aspect of research or experiences in dreamwork and I'm looking forward to hearing from you!

Now you might wonder--why call it Dream Craft? It seemed to express in the best way the idea that we are craftspersons waking and dreaming. In the terms of Jane Roberts, The Nature of Personal Reality: A Seth Book, we do create our own reality. We learn, we grow, and we create our lives--and our dreams.

Dream Craft is one of the three newsletters of the monthly Dream Network Bulletin. The other two newsletters are Dream Community by Bill Stimson in New York and Lucidity & Beyond published in San Francisco by Sally Shute. The next issue of Dream Craft will be September 1983. Articles should be submitted by August 1, letters by August 7, classified and large ads (\$25 for one column by 4" space) by August 14. Calendar items and notice of dream groups published free. Send all material to Suzanne Keyes, P. O. Box 61960, Virginia Beach, VA 23462.

DREAM WORKERS' ASSOCIATION FORMING

DREAM EXPLORERS INTERNATIONAL, the first association of professional dream workers and those interested in and involved with dream work, is being formed by six prominent San Francisco Bay Area dream workers: Gayle Delaney (Living Your Dreams), Patricia Garfield (Creative Dreaming and Pathway to Ecstasy), Stephen LaBerge (Awake in Your Dreams), Jeremy Taylor (Dream Work and Nurturing the Creative Impulse), John Van Dam

(Editor of Gates), and Strephon Kaplan Williams (Jungian/Senoi Dreamwork Manual). The Founding Conference of D.E.I. will be held in San Francisco in the Summer of 1984 Thursday, June 21 to Sunday, June 24.

It will include workshops, guest speakers, and a wide variety of special events of interest to dreamers and dream workers. Memberships are currently available in three categories: Regular Membership, Founding Membership and Founding Life Membership. Further information about this organization and their on-going activities may be obtained by writing to: DREAM EXPLORERS INTERNATIONAL, P.O. Box 1123, Sausalito, CA 94966, U.S.A.

CLASSIFIED ADS

Listings cost 40 cents per word. Only dream-related entries can be accepted.

Dreams needed from all age groups and social, economic, racial, and religious backgrounds for comparative analysis. All types of dreams wanted. Send to Tony and Hyone Crisp, Ashram, King St. Combe Martin, Devon EX34 0AG, ENGLAND.

DREAM COMMUNITY OF SAN FRANCISCO, "Follow Your Dream" Dreamathon T-Shirts available at \$7 each. State sex and size, include \$1 for postage and handling. Send check payable to "Dream Community of San Francisco," in amount of \$8 to P.O. Box 40221, S.F., CA 94110.

The following back issues of The Dream Network Bulletin are available at \$1 each (\$1.50 outside of U.S. or Canada): April, May, June, July and October 1982 and April 1983. Send check payable to "Sally A. Shute," P.O. Box 40221, S.F., CA 94110.

The March 1983 Back Issue of "The Coat of Many Colors," a special issue of The Dream Network Bulletin, is available for \$4. Send check to Dream Tree Press, 10 Pleasant Lane, San Rafael, CA 94901.

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